included in it. The illustrations are good and numerous; they are to a large extent either drawn specially for the work, or are taken from Briosi and Tognini's work on *Cannabis sativa*.

Dr. Montemartini has succeeded in getting a large quantity of sound information into his short treatise on "Plant Physiology," and he has made it more useful by citing the chief literature of each subject in a list at the end of each chapter. It is curious to note that he quotes the ringing experiment, as used by Hales, to demonstrate the ascent of water in the wood. In the "Vegetable Statics," however, this experiment is described to prove that there is no great downward motion of water in the bark. With regard to the problem of the ascent of water in trees, Dr. Montemartini accepts the hypothesis which maintains that the sap is drawn up in a tensile state. In each section the principal facts are well described, and the book is well up to date. The section on growth is perhaps the best in the book, and contains a short account of the author's own researches. The last section in the book is on reproduction, and too short to be of much use.

Glass Blowing and Working. By Thomas Bolas. Pp. 212. (London: Dawbarn and Ward, Ltd.)

CONSIDERING the practical importance of glass-blowing, not only in physical and chemical laboratories but in many manufactures, it is remarkable that so few works have been written on the subject. English students are practically restricted to Mr. Shenstone's well-known little book, and the chapters in Prof. Threlfall's "Laboratory Arts." The present work, which is based upon a course of lectures given by the author in connection with the Technical Education Committee of the Middlesex County Council, is quite distinct in character from either of these, and in some respects, perhaps, is less suitable for a beginner. The opening chapters are devoted to glass-working tools, the most important of which, of course, are the blowpipe and the bellows. The remarks on these are practical and lucid, the author showing that the ideal blowpipe and bellows differ considerably from those usually found in chemical and physical laboratories. The chapter on minor tools and appliances is very full, although many of the instruments described are but rarely used by professional glass-blowers. The chapters on glass manipulation contain nothing essentially new, the only points which seem somewhat unorthodox to one accustomed to the German style of glass-blowing being the method of making the inside seals in "traps," and the use of lead glass. The author is a strong advocate of the use of the latter, and indeed regards the blackening in a reducing flame as a positive advantage to the beginner, as compelling him to work with a flame in which the combustion is complete. The latter part of the book gives instructions for making small decorative articles at the blowpipe, with notes on the preparation of enamels and coloured glasses. Many useful recipes are given throughout the book, mostly published for the first time, of which the various inks for etching and printing on glass may be specially mentioned. If only as a collection of practical hints, the book is certain to be found on the shelves of all amateurs in this fascinating art.

Experimental Mechanics. By G. H. Wyatt, B.Sc., A.R.C.S. Handbooks of Practical Science, No iii. Pp. 54. (London: Rivingtons, 1898.)

A NUMBER of simple experiments in mechanics, most of them quantitative, are described in this book. The experiments are capable of being performed by pupils who can understand the descriptions of them, and they will train the hand, mind and eye to work together.

LETTERS TO THE EDITOR

[The Editor does not hold himself responsible for opinions expressed by his correspondents. Neither can he undertake to return, or to correspond with the writers of, rejected manuscripts intended for this or any other part of NATURE. *No notice is taken of anonymous communications.]*

Notes on the Bugonia-Superstitions.—The Occurrence of *Eristalis Tenax* in India.

IN consequence of a notice published by Baron C. R. Osten-Sacken in NATURE (vol. xlix., p. 198, December 28, 1893), requesting the public for information about the folk-lore of the Oxen-born bees, I made to him several communications, most of which were incorporated in his subsequent works: namely, "On the Oxen-born Bees of the Ancients" (Heidelberg, 1894), and "Additional Notes in Explanation of the Bugonia-Lore," &c. (*ibid.*, 1895).[1] Continuing since in the researches, I have collected the following notes, which I trust you will allow me a space to publish, inasmuch as the latter work (p. 4) contains the author's indication that he shall thereby conclude his publications on this subject:—

(1) *The Occurrence of the Bees in a Skull.*—Besides the two instances of this incident quoted in "O. B." (pp. 64, 3) from Herodotus and from Patterson, we find another case in Purchas's "Pilgrimes," 1624, Part III., l. iii. p. 627, where Geo. Berkeley, the English merchant (*c.* 1605), narrates from his personal observations that Livonia was then so much devastated by the Russians that, her woods were "strowed with bones of the dead carcases, and himselfe did once in one of those woods, eate Honey out of a man's skull wherein a swarm of bees were, and bred as it hanged on a Tree."

(2) *Chinese Lores in Relation to the Bugonia.*—Mr. G. B. Buckton, in his "Natural History of *Eristalis tenax*," 1895, p. 79, gathering from "O. B.", includes Japan and China among the countries that "have been all more or less affected by this strange idea." Should a reader infer from this passage that the Japanese and the Chinese ever dreamt of the breeding of honey-bees from bovine carcases, gross must be his blunder. He can find in "O. B." a reproduction of my clear statements of the absence from those nations of this belief (p. 20), and of the early Japanese discrimination established between bees and drone-flies (p. 33).

However, the exposition of Mr. Buckton could excellently apply to the case of the Chinese, provided the term "Bugonia-superstition" be used in such an extensive sense as to cover all allied beliefs derivable from the confusions of bees and drone-flies. As the result of my research for three years past, I can now enumerate altogether three instances of such beliefs from Chinese source: firstly, a notice of a literatus in the beginning of the seventeenth century, who apparently mistook some *Eristalis* for honey-bees (see NATURE, vol. l. p. 30, May 10, 1894); secondly, an inveterate fallacy current among the renowned naturalists in China, that the bees use human urine for manufacturing honey[2] ("O. B.," p. 19; "A. N.," pp. 17, 19–20); and thirdly, a passage which I have lately found in "Koo-kin-tu-shu-tseih-ching" (Peking, 1726, Sec. IV., tom. lxviii, "Ki-i-pu-wei kau," i. fol. 2, *b.*), and reads thus:—"Should a hen's egg turn into bees or wasps, it would portend the town where it happens to become totally evacuated in subsequent time."

Here I may add that, although the Chinese were singularly free from the barren speculations on the artificial breeding of honey-bees from dead oxen, yet they did not escape the invasion of another enterprising illusion, which might have rivalled the Bugonia-craze in its absurdity. It is described by Chang Hwa (232–300 A.D.) in his "Poh-wuh-chi" (tom. iv. f. 7, *a*, Jap. ed., 1683):—"Tear the Turtle (*Trionyx*) into pieces about as large as stones used in the game of Ki (a sort of chess); mix them well with the juice of the Chih-hien (the red variety of *Amaranthus mangostanus*), and bury them underground in a thick envelope made of the Imperata-grass; thus, after ten days, you will find each piece of flesh changed into a turtle." Another book, named "Pi-ya Kwang-yau," is said to relate: "If a carapace of the turtle be wrapped with the Amaranth and placed on damp ground, it turns into another turtle : now there are men who use to divide into pieces the turtle's flesh, and by adding to them the Amaranth-juice, change them after ten days to turtles as minute as young silkworms, which they throw in ponds under the name of 'Seedling-Turtles' (*Chung Pieh*)" ("Yuen-kien-lui-han," 1701, tom. cdxli., art. "Pieh").[1] These preposterous schemes of multiplying by gemmiparone process one of the dainties dearest to the Celestial's palate, were doubtless an outcome of erroneous observations, whereby those credulous folks mistook for newly hatched turtles some insects of a turtle-like configuration with the habit of thronging about the putrid animal substances.[2]

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[1] For brevity's sake I shall use in this article the abbreviations "O. B." and "A. N." respectively for these works.

[2] So, Li Shi-Chin, one of the greatest naturalists China has ever produced, praises the Bees in a similar tone to Samson's riddle by saying: "Out of the fetor came forth deity; and out of the decay came forth mystery" ("Pan-tsau-Kang-muh," 1578, *sub.*, "Mih-fang")

(3) *Japanese Lores concerning Eristalis tenax.*—"In regard to the composition of honey and the confusion of the honey-bee with *E. tenax* [*cf.* (2) *supra.*], the Japanese nation was far in advance of its neighbours" ("A. N.," p. 19). Only single instance somewhat analogous to the old western stories of the Wasp and Hornet generated from dead horses, I have recited in NATURE, *ubi supra*, from a Japanese work. This is the belief in the "Horse-Hair Wasp," so-called from the popular notion of an ichneumon-fly whose ovipositors resemble horse-hairs, that it is a metamorphosis of the latter ;[3] while, as Baron Osten-Sacken aptly expounds, the alleged Horse-born Wasp and Horse-born Hornet are both the issues of the ancients' confusion of *Helophilus* and *Gastrophilus*, with the hymenopters in question ("O. B.," pp. 53-55).

"The occurrence of *E. tenax* of Japan is of very long standing . . . the people did not confound it with the bee" ("O. B.," p. 33, note ; *cf.* "A. N.," pp. 20-22). This Japanese immunity from the taint of such a widespread superstition, appears to be mainly due to their early ignorance of the bee-keeping.[4] Although Japan is not destitute of the indigenous bees (*cf.* Kaibara, "Yamato Hongô," 1708, tom. xiv. fol. 13), the comparative paucity in the old Japanese literature of the allusions to honey and bees, and a definite register in the national history of a failure in introducing them from Corea in 643 A.D. ("Nihongi," lib. xxiv.), together with the striking absence from the Japanese language of any native name of honey,[5] are sufficient to preclude any ideas of the original familiarity of the Japanese with apiary.

This primitive ignorance of the honey-keeping certainly gave great impulse to the early establishment by the Japanese of the demarcation between the bee and the drone-fly ; which latter dipteron they have properly grouped with its allies, such as *Tabanus*, *Helophilus*, and *Gastrophilus*, under the general onomatope "Abu," which corresponds with "Mang," the Chinese appellation after their humming sounds—from the former, no doubt, descends the modern Japanese name of *E. tenax*, "Bun-bun" (*cf.* "O. B.," p. 20).

That the Japanese were early acquainted with the rat-tailed larva of *E. tenax*, is evinced in a cyclopædia compiled in 1713, wherein the imago and the larvæ of the fly are figured and described distinctly ("A. D.," p. 20). In an old vernacular leechcraft, the so-called "Long-tailed Dung-Worm" (*Onaga-Kusomushi*), the larva of the fly, was prescribed as an invaluable cure for rickets (*Kan*) (Terashima, as quoted in foot-note 4). Baron Osten-Sacken already gave from my communication to him a popular rhyme said to be efficacious in keeping this larva away from out-houses ("A. D.," p. 21). In some provincial versions of the rhyme, the larva is called "Kamisake-mushi" or "Kamisake-jorô" (*i.e.* Worm-or-Strumpet who avoids the [Shintoist] Gods).[1] "Eibian," a Japanese antiquary, understands this cursing poem to have been composed by a zealous Shintoist, who might have directed it against the Buddha Sâkyamuni, whom it represents by the loathsome larva, and whose birth took place on the day named in it (Yamazaki, "Seiji Hyakudan," 1841, chapter xli). This remark points at the remote antiquity of the Japanese acquaintance with the *ver à queue de rat ;* for, according to it, the verses must have sprung in an epoch when the native and Indian creeds were yet contending greatly in Japan.

(4) *The Mithraic Association of the Bees with the Lion and the Oxen.*—Dr. Ernest Krause, in his article, "Die mythologische Periode der Entwickelungsgeschichte," in "Kosmos," Jahr. IV., B. viii. p. 350, Leipzig, 1880, ascribes the triple association of these creatures to the amalgamation of the Christian legend with the classic stories. Nevertheless, the fact that these *trio* were long in existence in Persia, before the introduction of Christianity into classic regions, is evident from the ancient cultus of Mithras, in which one who was initiated into the mystic grade of Lion had to "wash his hands with honey collected by bees who are Oxen-begotten" (Thomas Taylor, "Select Works of Porphyry," 1823, p. 181) ; added to which, on an ancient cylinder of recent discovery, those persons presiding on the Leontic rites, are said to be represented in the tunics and stoles covered with the design of honey-comb (F. Lajard, "Recherches sur les Cultes publics et les Mystères de Mithra," 1867, 2*e* Section, p. 240, *seqq.*).

(5) *Astronomical and Elemental Explanations of the Bugonia Myth.*—In his "A. N.," pp. 12-13, Baron Osten-Sacken names the three methods of treatments of this myth by the commentators on the classic passages that concern it. To those three, I may add as the fourth the following explanation by A. de Gubernatis, who endeavours to treat the myth astronomically : "According to Porphyrios, the moon (Selênê) was also called a bee (Melissa). Selênê was represented drawn by two white horses or two cows ; the horn of these cows seems to correspond to the sting of the bee. The souls of the dead were supposed to come down from the moon upon the earth in the forms of bees. Porphyrios adds that as the moon is the culminating point of the constellation of the bull, it is believed that bees are born in the bull's carcase. Dionysos (the moon), after having been torn to pieces in the form of a bull, was born again, according to those who were initiated in the Dionysian mysteries, in the form of a bee ; hence the name of Bougenês, given to Dionysos (moon). . . . Sometimes, instead of the lunar bull, we find the solar lion" ("Zoological Mythology," vol ii. p. 217, London, 1872). The fifth method, as it might be, seeks in the Bugonia an "elemental" myth, as we find it in F. Lajard's work, quoted above. According to this authority, the Ox and the Lion appear to have symbolised in the creed of ancient Persians what the Chinese have designated respectively with the terms of "Yin" ("negativeness") and "Yang" ("positiveness") (*cf.* my letter in NATURE, vol. li. p. 32, November 8, 1894) ; and the Mithraic association of the Leontic grade with honey (compare last paragraph) is solvable by the reason that honey contains an essence extremely combustible (extremely "positive" in Chinese philosophy), which is wax (p. 242). It is highly probable that the association of the bees with the oxen existed in the same cultus of Mithras (*cf.* Taylor, *l.c.*), as we can adduce it from the Persian cosmogony, which states that, the First Bull, the first of all beings created by Armuzd, having been slain by the jealous Ahriman, his soul, the Ized Goschorum, issued from his left shoulder, and after collecting the sperm of the terrestrial bull, carried it to moon, where it became the germ of all creatures (see Lajard, p. 49 ; *cf.* the Dionysian story in (4) *supra*).

(6) *Bugonia-Superstitions in India.*—Once I communicated

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[1] Perhaps "Hwin-nan-wan-pih-shuh," attributed to Liu Ngan (*c.* 179-122 B.C.), is the oldest work extant which mentions this sympathetic power on the turtle of the "Hien," which name comprises, besides all species of *Amaranthus*, the Purslane (*Portulaca oleracea*). Some authors who take for "Hien" the latter plant singly, tries to explain a passage in the "Book of Changes," where occurs the "Hien" with the *Phytolacca* (for the latter see my letter in NATURE, vol. liv. p. 343, August 13, 1896) as the types of diabolical plants, by conceiving as devilish the remarkable resistance to desiccation of the Purslane as well as its alleged influence on dead turtles (Chang Urh-Ki, "Hau-ngan-hien-hwa," tome i ; Wu-Ki-Shun, "Shih-woh-ming-shih-tu-kau," ed. Ono, tome iii. fol. 19, *b*). It is a curious contingency that the word "Amaranth" is derived from Greek words—α, privative, and μαραινω, to wither (Loudon, "Encyclopædia of Plants," 1880, p. 787). Also there is a Chinese belief in a visceral disease called "parasitic turtle" (*Pieh-hia*), said to originate in eating turtle-flesh with the Hien ("Yuen-kien-lui-han," *l.c.* ; Chang Urh-Ki, *ut supra*), which error has probably arisen from their confusion of some parasitic flat worms with turtles.

[2] Cf. Pliny, H. N., xi. 20 : "Sicut asinorum scarabaeos mutante natura ex aliis quaedam in alia." In Chinese glossaries there are names of many beetles founded on the resemblance to the turtle. Certain aquatic Heteroptera (*e.g. Belostoma indica*) that are perhaps the origin of the "Seedling-Turtle" story, are called in Japanese "Tagame," or "turtle in rice-field" (Terashima, "Wakan Sansai-dzue, 1713, tome liii.).

[3] For the assimilation of the ichneumon-flies with the wasps, cf. Pliny, xi. 24 : "Vespae quae ichneumone vocantur." "Ma-fang" (literally, horse-wasp) occurs in Chinese ; here, however, the epithet "horse" signifies "large" (cf. Kaibara, *op. cit.*, tome ix. fol. 10, *b*).

[4] Even in the sixteenth century the domestication of the bees must have been unknown, at least in some western provinces : for the fact is particularly called attention to in the narration of a Japanese ambassador sent to Rome by a prince in Kyûshû : "Non hanno in quei paesi Api, ne in consequenza il nobilissimo frutto del mele . . ." ("Breve Ragguaglio dell' Isola del Giapone, Roma, 1582, Brit. Mus., 10,055, a. 1, fol. 2, *a*).

[5] Only word ever used in Japan for honey is "Mitsu" (or "Michi" in its obsolete form), bore a modification of Chinese "Mih," and that for the honey-bee is "Mitsu-bachi," composed of the heterogeneous words "Wamyô Shô," written in the tenth century, tomes xvi. and xix.).

[1] So a rustic version runs : "Since long ago auspicious is the eighth of the fourth moon ; on this day punishment of worms that hate gods is their doom."

to Baron Osten-Sacken my suggestion of the possibility of finding some traces of these superstitions from an Indian source; but it met his negative remark in "A. N.," *sub fin*, chiefly grounded on the alleged lack till that time of any report firm enough for the inclusion of *E. tenax*, among the Indian fauna. In a work of N. Müller, however, we have lately found described an old silver vase made in India, which has engraved thereon Kamadeva (the Love) in the act of producing Totma (the Force). It represents the infant god riding on his quiver,[1] from which a lion is issuing forth, while the quiver rests on the back of a bee, and, as is well known, a chain of bees forms the string to the god's bow. Another mythical picture of Totma described by the same author is a lion producing out of his mouth a swarm of bees and a cow ("Glauben, Wissen, und Kunst der alten Hindus," Manzig, 1822, B.I., S. 553, *seqq.*; with Tab. I., Fig. 11 and 12). From these figures we are perhaps right in believing that the Hindus were not totally unaffected with the Bugonia-myth; and if it be so, how anciently the myth existed in India? This is the question which I should solicit assistance from any of your readers to elucidate.[2]

(7) *The Occurrence of Eristalis tenax in India.*—To supplement the last paragraph, it will be interesting to introduce here the following letter from Mr. E E. Austen, of the British Museum (Natural History), which I owe to his kindness:—

"November 16, 1897.

"*Eristalis tenax, L.* has never been recorded (at any rate, under its own name) from India. However, in a collection of Diptera from India belonging to the Bombay Natural History Society, and at present in my hands for determination, are four specimens which, in my opinion, undoubtedly belong to this species. I have not time just now to make minute examination, but so far as I can see these specimens agree perfectly with the normal European form. If there are any differences, I do not think that they can possibly be of *specific value*. Of the four specimens in question one is unlabelled; the other three are labelled respectively—'N. W. P.' (North-West Province), 'Himalayas,' and 'Musourie.' I may add that the Bombay Natural History Society's collection also contains five specimens (not labelled with precise localities) of *E. pertinax, L.*—a species which closely resembles *E. tenax*, and has identical habits. In England, at any rate, it is often the more abundant of the two.

(Signed) "E. E. AUSTEN."

In a Buddhist cyclopædia in Chinese (Tau-ngan's "Fah-yuen-chu-lin," completed 668 A.D., ed. 1827, tom. xxviii. fol. 12-13), there is a quotation from an Avadâna Sûtra, giving account of how Ananda found in a pond near Râdjagriha, which receives all sewerage of that city, a huge worm several tens of feet long, and without limbs, amusing itself among refuses, rolling, raising, and lowering The question as for the cause of so unpleasant an animal, the Buddha answers by tracing it to a long past æon, when an avaricious abbot cursed good monks with very unwholesome words, which effected the malefactor's transmigration to such a disgusting life. Here, the worm in ordures is described too briefly, but its figures, except the exaggerated size, forcibly put me in mind of a similar account of the "Long-tailed Dung-Worm" by a Japanese author (see "A. N.," p. 21); which leads to the view that the Indians took early notice of the rat-tailed larva of some *Eristalis*.

(8) *Stingless Bees besides Eristalis tenax.*—From the instances I shall give presently it will be evident that the readers must take precaution against the hasty identifications with the *Eristalis* of all so-called "stingless bees." Thus, Prof. A. Merx, of Jena, suggests the possible identity with *E. tenax* of certain stingless bees in Abyssinia, which J. Ludolf records in his "Historia Æthiopica," 1681, lib. 1, chap. 13 ("O. B.," p. 67). But it is too evident from the following words that the identity is not true:—"De hoc accipiunt Habessini Mel agreste. . . . Quia verò aculeo carent, la tenebrâ se tuentur; sub terrâ enim favos condunt, angustissimo introitu, quem viso homine quinque vel sex implent capitula sua solo æqualia ponentes, tam solerter, ut acutissimos oculos fallant." Two manners of the "stingless bees" in the Western Hemisphere are respectively described by Fernandez d'Oviedo (1478-1557) and H. Schmirdel (*c.* 1534-54): both agree in building their nests inside of trees, where they make white excellent honey (Ramusio, "Navigationi e Viaggi," Venetia, 1606, fol. 51, A; Purchas, "Pilgrimes," Part III., l. vii., chap. 4). One who reads Astley's "Collection" (1745, vol. ii. p. 355), might naturally be struck with the thought that there *E. tenax* is meant by a "Drone-Bee" that "frequents the villages [in the western coast of South Guinea] . . . but yields no honey"; on examination, however, of the original of this passage, we confirm other insect is meant thereby, as the statement has this qualification:—"[They] hurt nobody unless provoked, and then their sting causes great and dangerous inflammations" (J. Barbot's "Description of Guinea," in Churchill's "Collection," 1732, vol. i. p. 116).

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P.S.—It may be not amiss to note here that the Spanish Benedictine, Benito Feyjoo, in his "Théatro Critico Universal" (Madrid, 1734, tom. iv. p. 198), devotes a chapter to the Bugonia, where he refers to Sperling's failure to find any bees from dead oxen while serious pestilence was prevailing among cattle in Würtemberg (see "O. B.," p. 61). He continues: "Doctor Don Joseph Ortiz Barroso, the learned physician in the city of Utrera, experienced the same failure on two several occasions of similar epidemic that visited the territory of Sevilla. The latter observations conflict with the solution which F. Sachs seeked to apply to the case of Sperling's failure, by attributing it to the too cold climate of Würtemberg for the bees; for the same failures were experienced in Andalusia, which is a quite warm country; while such coldest countries in the north as Russia, Podolia, &c., have great abundance of the bees, causing very cheap sale of honey and wax in those parts."

K. M.

Rainfall and Earthquake Periods.

WITH reference to the remarkable letter of "A. B. M.," which appeared in your number of this week (May 19), p. 31, as to the recurrence of cold and wet periods at about thirty-five years' interval (measuring from the centre of one such period to that of the next), I beg leave to call attention to the fact that thirty-five years represents a marked period of recurrence of maximum frequency of earthquakes, as I showed in a paper which was submitted to the Royal Irish Academy in 1887, but not published. That a relation should exist between earthquakes, volcanic disturbances, and the atmospheric conditions which determine wet and dry periods, seems to me more reasonable to accept *à priori*, than to assume that these phenomena are quite independent of each other.

From Mallet's Catalogue of Earthquakes I have compiled a list between the dates 365 and 1842, showing the intimate relations between the shocks and immediate and violent atmospheric perturbations on those occasions (about 500 in all); this list could be very much extended for more recent times from Perry's and Falb's lists, and would be a valuable contribution on the subject.

But discussing simply the figures presented by your correspondent from this point of view, very interesting results can be shown. I begin by assuming (*a*) an intimate though undefined relation between most great earthquakes and intense volcanic action; (*b*) intense volcanic action in one or other of the great volcanic centres or lines of action during certain periods, giving rise to the emission of vast quantities of gases which rise into the upper atmosphere, and disturb or influence the upper currents; and (*c*) that the upper currents of the atmosphere are more and more looked on as dominating meteorological phenomena. Hence a dependency in the meteorological conditions which determine maxima of drought or wet, on maxima of volcanic action, but not concordance as to date or period. These lag upon the former. This may be roughly shown from the figures given by "A. B. M." He gives the following dates as maxima of wet periods.

The commencement of the curve corresponds to about the year 1827·5, which of itself will be found to represent a year of maximum intensity of earthquakes (it is interesting to note the record for June 3 of that year in Mallet's Catalogue "Martinique."

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[1] In this connection it is significant that "the Italian 'carcasso means quiver, because it is encircled and kept together with iron rings or ribs, which resemble the ribs of a human carcase" (Webster's Dictionary).

[2] About four years ago, when I followed to the British Museum my master in Mantranism, Mr. Hôryû Toki, that Yogâtchâ rya informed the late Sir (then Mr.) Augustus Franks of the remarkable coincidences that exist between the characters of the Brahmamist "Kamadeva" (the Hindu Eros) and of the Mantranist's "Aizen Myôwô" (the bright king who soaks mankind with love). One conspicuous figure of the latter is his crown of a lion's head (see Butsuzô Dzui," n. e., 1886, tome ii. fol. 20, *a*), whence it is very probable that some vestiges of the Leontogenes occur in the "Aizen-kyô," a Buddhist sûtra devoted to this Vadjra, but inaccessible to me in this country.